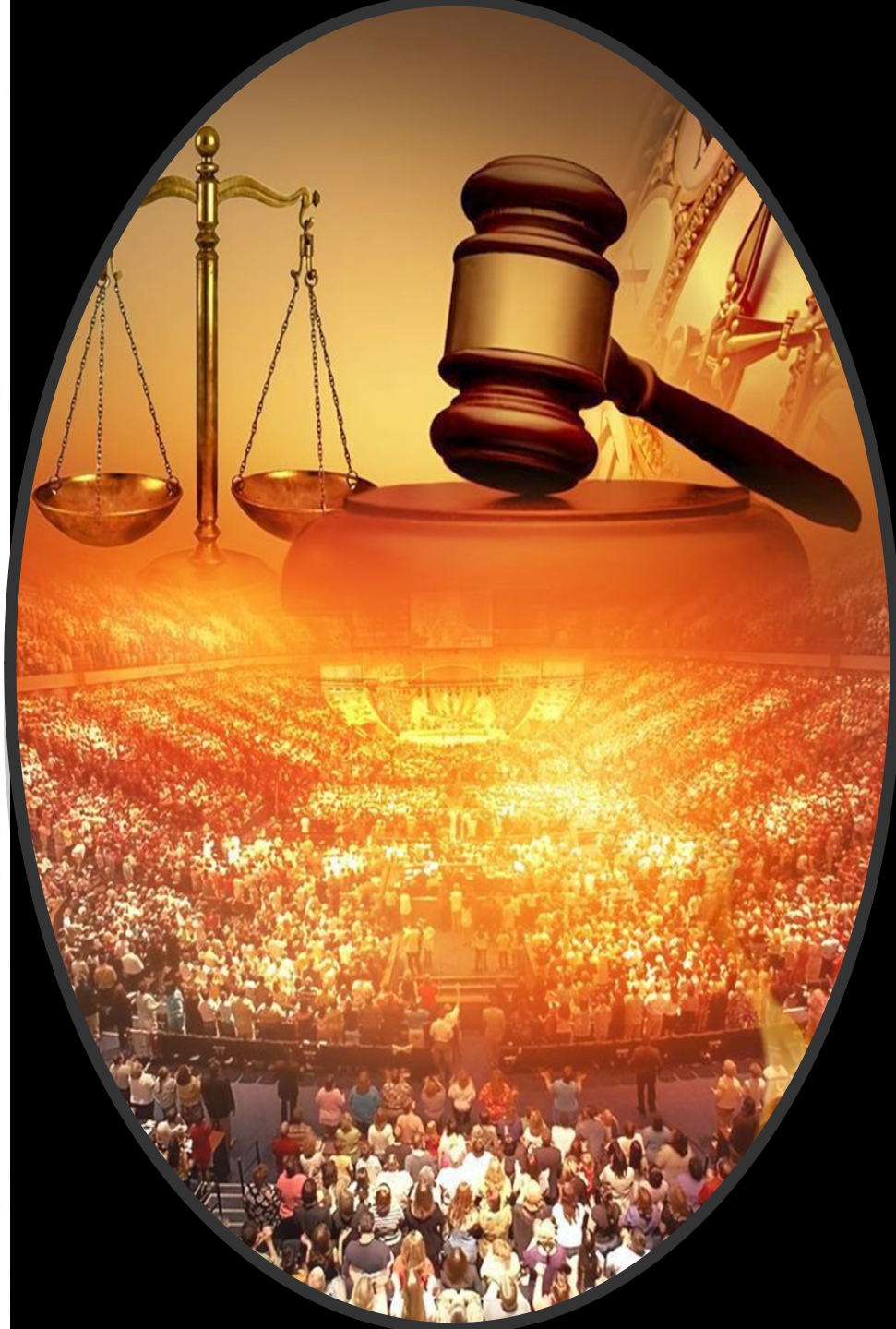
SURAH OF EL-MUTAFIFEEN



THE RESEARCH:
SURAH OF EL-MUTAFIFEEN

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THE REFERENCES

1) Surah Al-Mutaffifin - 1-36 - Quran.com

2) Surah Al Mutaffifin Summary | The Last Dialog

THE BACKGROUND 2

Its Name

NAME: المطففين, Al-Mutaffifeen.

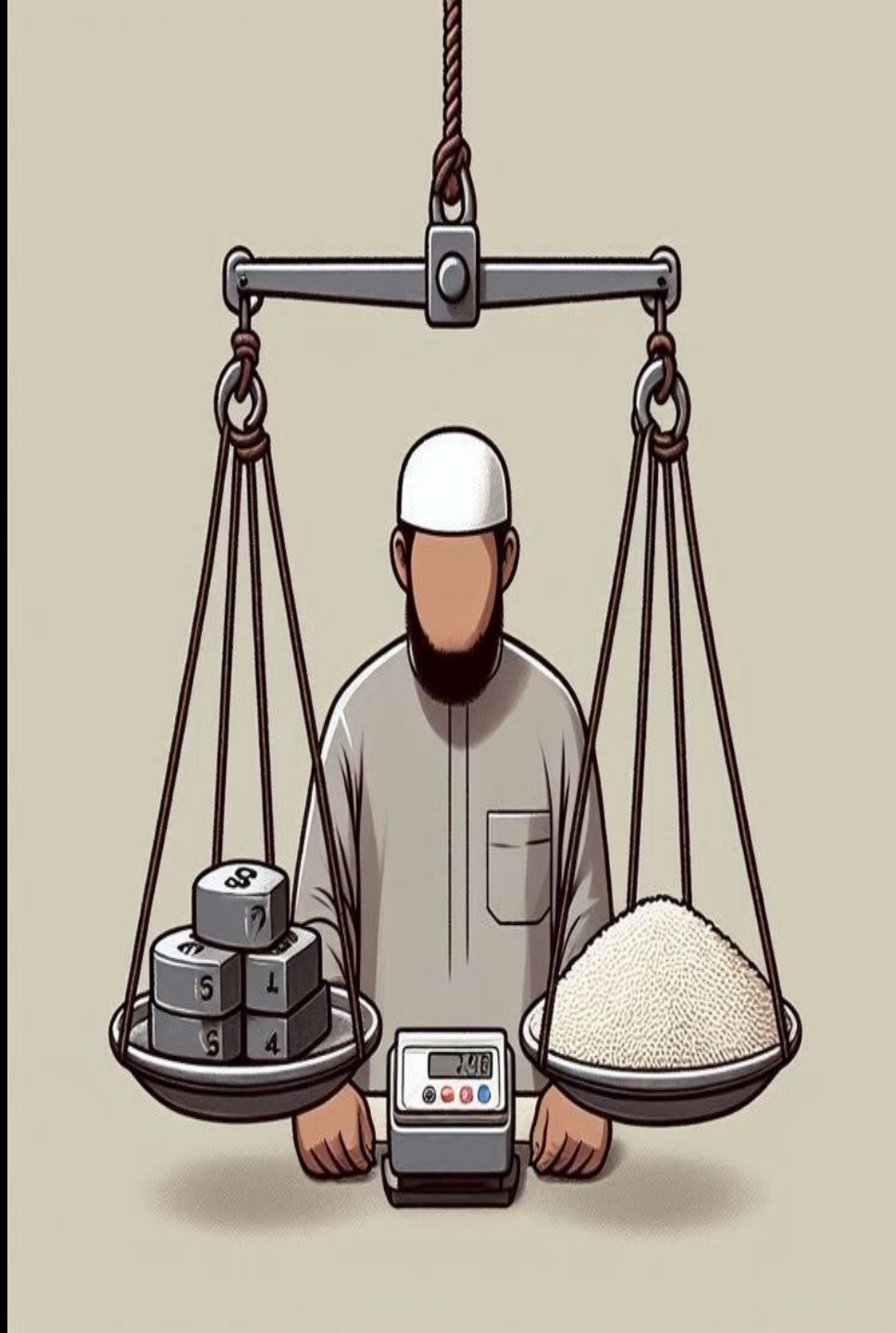
Name taken from Verse 1 where there is a mention of the word ”Mutaffifeen”.

١ وَيْلٌ لِلْمُطَفِّفِينَ

1 Woe to those who give less [than due],

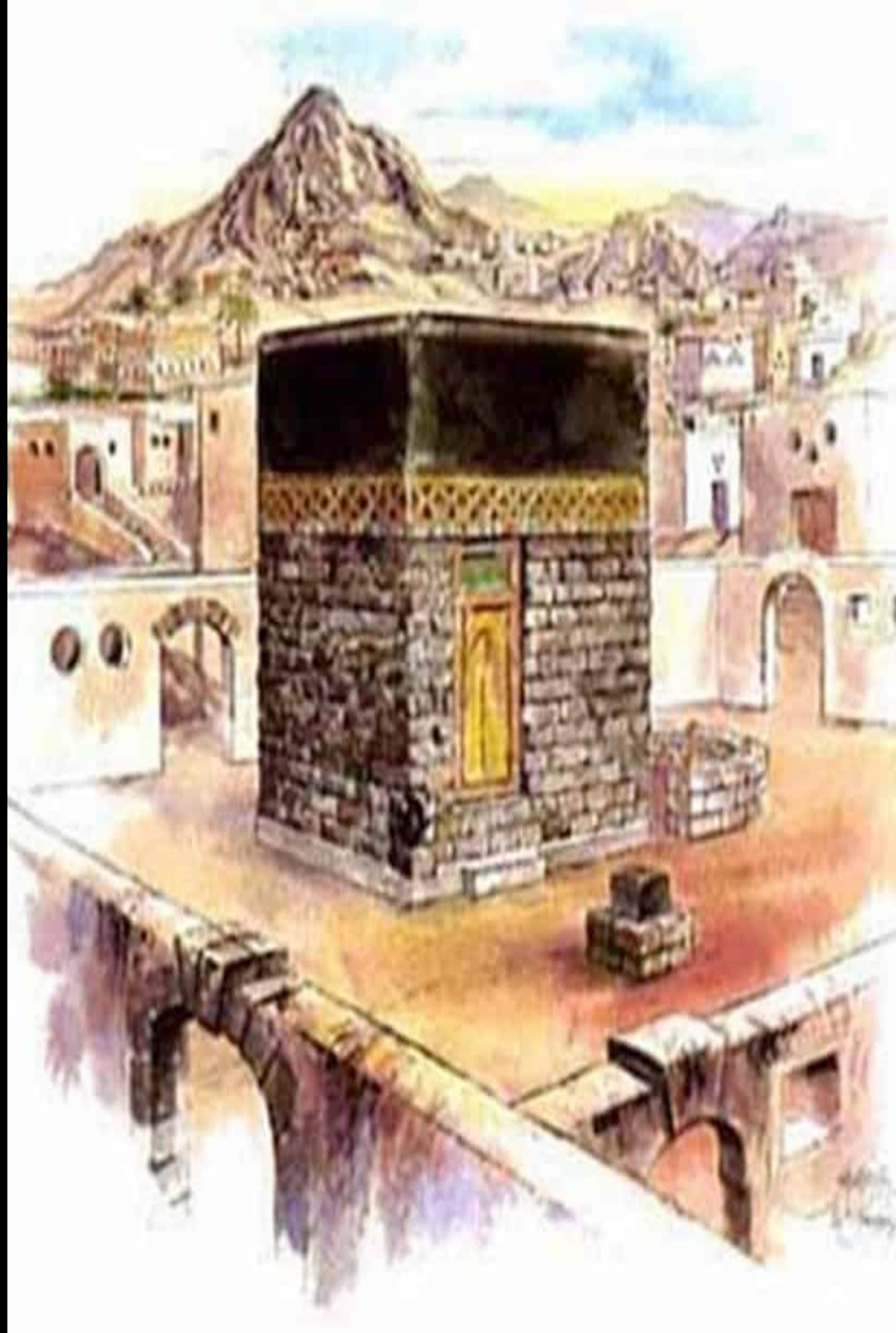
But It does not mean that this name is the actual topic discussed in the whole Surah. It is just a reference and mark/symbol to distinguish this Surah from others as is with most other Surahs of Quran. While there are diversified topics discussed in these Surahs.

ENGLISH NAME: The Defrauders.



Revelation Period

Meccan, Approx. 613 – 616 AD.



Main Topics

- **Woe To Defrauders,**
- **Mention of Two Recording**
- **Registers Sijjin And Illiyin,**
- **Description Of Paradise.**

Summary Of Topics

- 1-6(Woe To Defrauders, God Gives Them Warning Of The Last Day),
- 7-9(Record Of Wrongdoers Will Be In Sijjin: A Register Inscribed.),
- 11-15(Deniers Who deny the Day of Recompense: Will Be Parted From Sight Of Allah),

- 18-21 (Records Of Righteous Will Be In Illiyin, A Record Inscribed And Witnessed By Those Nearest/& Noble),
- 22-28(Description Of Paradise: Righteous will be On Adorned Couches, Will be Given A Drink With Seal Of Musk, Mixed With Water Of Tasneem: A spring from which those near [to Allah] drink)
- 29-36(In The World Disbelievers Laugh At The Believers But Today They Will Be Laughed At).

Brief Commentary

This Surah has 36 verses. It takes its name from verse 1: ”وَيْلٌ لِّلْمُطَفِّفِينَ” (Woe to those who give less [than due],) where the word “المطففين” meaning “The Defrauders” appears.

This Surah was revealed in Mecca most probably during the early days of Muhammad's proclamation of his Prophethood. There is some difference of opinion between commentators of Quran as some consider it as a Madni Surah, the basis of which is the below mentioned Hadith narrated from Ibn Abbas:

Nasai and Ibn Majah both recorded from Ibn Abbas that he said, “When we came to Madina, the people of Madina were the most terrible people in giving measurement (i.e., they used to cheat). Thus, God revealed, وَيۡلٌ لِّلۡمُطَفِّفِينَ Woe to Al Mutaffifin.) After that, they started giving good measure.

Like the previous two Surahs, the central theme of this Surah is also Hereafter. It says that unless man does not realize that there is another life where he has to give accounts of his deeds, he would not be vigilant and righteous in his affairs.

Narrated by Abdullah bin Masud, the Prophet used to recite two equal Surahs in one rakah; he would recite (for instance) An Naziat in one rakah, Surah Mutaffifin and Surah Abasa in one rakah.

THE AYAT IN DETAILS 1

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

Woe to the defrauders!

ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ﴿٢﴾

Those who take full measure when they buy from people,

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

but give less when they measure or weigh for buyers.

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾

Do such people not think that they will be resurrected

لِيَوْمٍ عَظِيمٍ ۝٥

for a tremendous Day—

يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ٦

the Day [all] people will stand before the Lord of all worlds?

لِيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦ كَلَّآ إِنَّ كِتَٰبَ
ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨ كِتَٰبٌ مَّرْقُومٌ ۝٩

But no! The wicked are certainly bound for Sijjîn1 in the depths of Hell.

—

Footnote - 1

Sijjîn is the name of a place (such as a confinement) in the depths of Hell.

وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ ٨

and what will make you realize what Sijjîn is?—

كِتَٰبٌ مَّرۡقُومٌ ٩

a fate
[already]
sealed.1

Footnote - 1

This is based on the commentary of Ibn Kathîr.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾

Woe on that Day to the deniers—

ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾

those who deny
Judgment Day!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ
بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

None would deny it except every evildoing transgressor.

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ

Whenever Our revelations are recited to them, they say, “Ancient fables!”

كَلَّا بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

But no! In fact, their hearts have been stained by all the evil they used to commit!

كَلَّا بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ
يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا

Undoubtedly, they will be sealed off from their Lord on that Day.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ١٦

Moreover, they will surely burn in Hell,

يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا
الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾

and then be told, “This is what you used to deny.”

كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾

But no! The virtuous are certainly bound for ’Illiyûn[1] in elevated Gardens—

Footnote - 1

’Illiyûn is an elevated place in Paradise.

وَمَآ أَدۡرَىٰكَ مَا عِلِّيُّونَ ١٩

and what will make you realize what ’Illiyûn is?—

كِتَٰبٌ مَّرۡقُومٌ ٢٠

a fate
already
sealed,

يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾

witnessed by those nearest to Allah.

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾

Surely the virtuous will be in bliss,

عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾

□seated□ on
□canopied□
couches,
gazing around.

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى
وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَـٰمُهُۥ

You will recognize on their faces the glow of delight.

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾

They will be given a drink of sealed, pure wine,

وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ
مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن

whose last sip will smell like musk. So let whoever aspires to this strive diligently.

مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ مِن
تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا

And this drink’s flavour will come from Tasnîm—

عَيۡنٗا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ ٢٨

a spring from which those nearest to Allah will drink.

تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا
مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

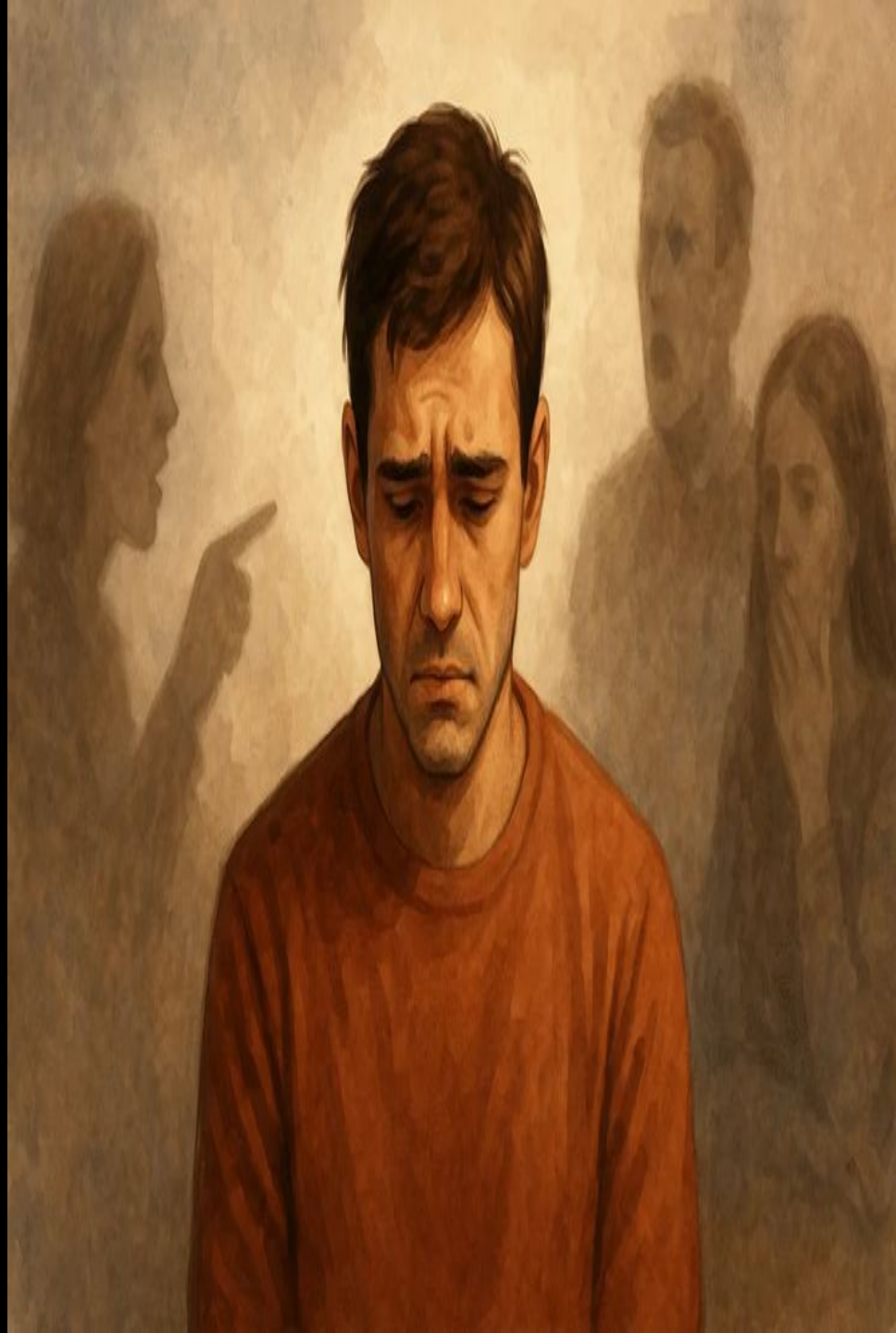
Indeed, the wicked used to laugh at the believers,

وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

wink to one another whenever they passed by,

وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١

and muse over these exploits upon returning to their own people.



وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟
إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾

And when they saw the faithful, they would say, “These people are truly astray,”

وَمَآ أُرۡسِلُواْ عَلَيۡهِمۡ حَٰفِظِينَ ٣٣

even though they were not sent as keepers over the believers.

فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

But on that Day the believers will be laughing at the disbelievers,

فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى
ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

as they sit on
canopied
couches,
looking on.

هَلۡ ثُوِّبَ ٱلۡكُفَّارُ مَا كَانُواْ يَفۡعَلُونَ ٣٦

The believers will be asked, “Have the disbelievers not been paid back for what they used to do?”

EXCERCISES

1. Rememberi ng (Recall)

1) What wrongdoing is condemned at the beginning of Surah Al-Mutaffifin?
2) Who are described as *Al-Mutaffifin*?
3) What record books are mentioned for the wicked and the righteous?
4) What is *Sijjin*?
5) What is *Illiyyun*?
6) Who will be laughing on the Day of Judgment according to the surah?

2. Understanding (Comprehension)

1) Why does Allah warn those who give less in measure and weight?
2) Explain the meaning of “a sealed record” mentioned in the surah.
3) How does the surah describe the behavior of criminals toward believers in worldly life?
4) What does the description of Paradise in this surah tell us about the reward of the righteous?
5) Why are the disbelievers described as denying the Day of Judgment?

3. Applying

1) How can the teachings of Surah Al-Mutaffifin be applied to modern business practices?
2) In what ways can a student avoid being among *Al-Mutaffifin* in daily life?
3) How does belief in accountability influence a person’s honesty?
4) Give an example of fairness in trade or dealings inspired by this surah.
5) How can Muslims reflect the values of this surah in social interactions?

4. Analyzing

1) Compare the characteristics of the wicked and the righteous as presented in the surah.

2) How does the surah link dishonest behavior with denial of the Hereafter?

3) Analyze the contrast between the worldly life of mockery and the Hereafter's justice.

4) Why does the surah emphasize records and documentation of deeds?

5) How does the structure of the surah reinforce its main message?

5. Evaluating

1) Why is cheating in small matters considered a serious sin in Islam?
2) Do you think social injustice today reflects the warnings given in this surah? Why or why not?
3) How effective is the surah's description of reward and punishment in encouraging moral behavior?
4) Assess the importance of justice and fairness in maintaining a healthy society.
5) Which message of Surah Al-Mutaffifin do you find most impactful, and why?

6. Creating (Higher-Order Thinking)

1) Write a short moral lesson based on Surah Al-Mutaffifin for young students.
2) Create a real-life scenario that reflects the consequences mentioned in the surah.
3) Design a classroom or school campaign inspired by the theme of honesty in this surah.
4) Rewrite the message of Surah Al-Mutaffifin in your own words for modern society.
5) Compose a reflective paragraph on how this surah can change personal behavior.

و الحمد لله رب العالمين